

JOHN HART, D. D.



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Christ's Last

# SERMON:

OR,

The Everlasting Estate and Condition of  
all Men in the World to come.

Tractly describing the Everlasting, Blessed, and  
happy condition of the Children of God  
in Glory for ever: with the everlasting  
endless, and careless condition of  
wicked men in the world to  
come for ever.

Set forth for the Comfort of the Godly and for  
the Terror of the Ungodly, by a godly, a-  
ble, and faithful Servant of Jesus Christ.

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Col. 3. 4. *When Christ who is our life shall appear,  
then shall ye also appear with him in glory.*

Mat. 25. 34. 41. *Come ye blessed of my Father, in-  
herit the Kingdom prepared for you from the  
foundation of the world. Depart from me ye  
cursed into everlasting fire, prepared for the De-  
vil and his Angels.*

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The plain-mans Path-way to Heaven.

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The Christians guide.

The way to Heaven made plain.

Read them over carefully, and practice them constantly, and rest assuredly thou wilt find much comfort in them to thy own Soul; and are but pence a piece.



# Christ's Last Sermon.

**The everlasting Estate and Condition of all men in the World to come.**

John 14: 2-3  
In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go, I will come again and receive you unto my self, that where I am, there ye may be also.

**O**ur blessed Lord and Saviour having in the foregoing Chapter acquainted his Disciples with his departure from them out of this World: he returns here in this and the three following Chapters, to give them his last farewell Sermon: and therein he rehearseth principally to comfort the sad hearts of his Disciples, who were now disconsolate, and cast down in their spirits, under the sense of so great and sad a loss, as the loss of their great and only Lord & Master Jesus Christ.

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For when they had left and lost all. Christ being acquainted them with his going out of the world, they thereupon presently begin to be yeeted and cast down at this sad news, Lord, they, have we lost all, and followed thee, wilt thou now leaue us? shall we now be exposed to the difficulties and dangers of the world? No, saith our Saviour, be not discouraged, let not your hearts be troubled; it is your god that I go away: In my Fathers house are many mansions, I go to prepare a place for you. And if I go, I will come again and receive you. You shall not be losers by my going away from you, I will surely make you amends for your loss; there are mansions of joy in Heauen that will abundantly counterbail all your worldly losses. If I go away, it is for your good, to go to prepare a place for you: and though I have not my bodily presence, yet you shall have my spiritual presence; I will send you another Comforter that shall abide with you for ever, I will not leave you comfortless, I will come unto you: that is by my Spirit, to guide and direct you into all truth, and to bear up your hearts under all those Troubles and Temptations which ye shall meet withal in the world.

Having thus briefly given you the scope of the whole, I come now to the words themselves from whence I raise these four Propositions. First, that there are mansions of Glory in

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for the people of God hereafter. In my Father's house are many mansions. 2. I note from hence, that Christ's Ascension was to prepare a place for Believers; I go to prepare a place for you. 3. That Christ will certainly come again and receive Believers to himself, I will come again and receive you. 4. And lastly, which I shall chiefly insist upon, I note from hence, that those mansions of glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the losses and all the crosses, which Believers may meet withal in the world.

I shall begin with the first of these, that there are mansions of glory for Believers hereafter. The point is so plain from the words themselves, that I shall only give you a place or two in Scripture, in the 84 Psal. ver. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Eye hath not seen, Ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath provided for them that love him, 1 Cor. 2. 9. Come ye blessed (saith our Saviour, Mat. 25. 34.) inherit the Kingdom prepared for you. Several other Scriptures I might give you, but I shall proceed to the Uses of this useful point. Is it so then, that there are mansions of glory for the Godly hereafter? then I note from hence the unspeakable misery of all wicked men,

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Both here and hereafter: Is there Glory to  
be for Believers? what is there then in  
for Unbelievers? If Glory be the Portion  
of goodly, what will the lot and portion of  
wicked men be? The wicked (saith David, Psal. 9)  
shall be turned into Hell and all the Nations  
forget God. Wicked men shall have no part  
portion in these glorious mansions, they  
prepared only for the goodly. Wicked men  
indeed (which shall but further aggravate  
sorrow) behold the Saints received by Christ  
into glory, as Dives beheld Lazarus in Abra-  
hams bosome, but it was afar off. Wicked men  
at the last day hear that blessed Sentence  
Come ye blessed, but then again also they  
hear: I, and that with a vengeance so that  
full sentence of Go ye cursed into everlasting  
prepared for the Devil and his Angels. At  
possible for wicked men, I mean such as live  
bye in an unrepented of, to enter into Heaven.  
Know ye not (saith the Apostle, 1 Cor. 6. 9.) that  
the unrighteous shall not inherit the Kingdom  
of God. The Evangelist St. John, Rev. 20.  
speaking of the world to come, which he foresaw  
in his heavenly vision, I saw (saith he) the  
small & great standing before God, & the books  
were opened, and another book was opened  
which is the book of life: & the dead were jud-  
ged out of those things which were written in  
those books according to their works.

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Names of men, both good & bad, are exactly written  
down both in the book of Gods everlasting re-  
membrance, & in the book of mans own particular  
Conscience; And the sea gave up the dead which  
were in it, and Death & Hell (that is the grave)  
delivered up the dead which were in them; and  
they were judged every man according to their  
works. And whosoever was not found written in  
the Lambs book of life, was cast into the lake of  
fire: there's the event of this judgment to the  
wicked. But what success the righteous shall  
have, he sets down in Chap. 21. ver. 3. Be-  
hold, saith he, the tabernacle of God is with  
men, & he will dwell with them, and they shall  
be his people, & God himself shall be with them  
and be their God, and God will wipe all tears  
from their eyes. And there shall be no more death  
neither sorrow, nor cursing, neither shall there be  
any more pain. He that overcometh shall inherit  
all things, and I will be his God, and he shall be  
my Son. A blessed privilege indeed, but what  
remains for the wicked? Is what follows in  
the 8. vers. The fearful, & unbelieving, the abo-  
minable, & murderers, whoremongers, force-  
ters, and idolaters & lyars, shall have their part  
in the lake which burns with fire & brimstone.  
A most dreadful Scripture, the Lord awakens the  
sinner, and give them hearts to con-  
sider these things before it be too late: for as the  
Prophet Malachi saith, Mal 4. 1. The day cometh  
that

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that shall burn as an Oven, & all the proud, and all that do wickedly shall be stubble. And the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Then shall they call upon the mountains to cover them, and upon the hills to fall upon them, to hide them from the fierceness of the wrath of God. O consider this ye you that forget God, lest he tear you in pieces, and there be none to deliver you.

Secondly, If there be such mansions of glory for Beliebers hereafter, I note from hence the desperate folly and madness of all those that neglect and despise their own salvation. Ye will not come to me (saith our Saviour, John, 5.) that ye may have life. This is the condemnation, that light is come into the world, & men love darkness rather than light, because their deeds are evil. Christ and salvation is freely offered to all in the Gospel: Christ invites all to come. Ho, every one that thirsteth come to the waters. Isa. 55. 1. Rev. 22. 27. The spirit & the bride say, Come, and let him that is a thirst, come: and whosoever will, let him take of the waters of life freely. And as Christ invites all to come, doth he receive all that will come: He that cometh to me, I will in no wise cast him out, saith our Saviour, Joh. 6. 37. What think you sinners these Scriptures? will ye come to Christ and accept of life and salvation, or will ye willfully

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Save your own Soules for ever? you see he is  
offering himself to you freely, if you will  
accept of him. Come unto me (saith our Saviour)  
Mat. 11. 28. all ye that labour & are heavy  
laden, and I will refresh you. What think you  
of these things sinners? will ye come to Christ &  
be saved, or no? or will ye be so desperately mad  
as to destroy your own most precious and im-  
mortal Soules? When I behold the lives of most  
men, my very heart trembles to think what will  
everlastingly become of their precious Soules:  
all the care they take, is of their bodies, how  
they shall get money, and how they shall get rich-  
es; but they never consider how it goes with  
their Soules: Ah sinners, are your bodies ever-  
lasting? Is this world everlasting? Can any  
thing but Heaven make you happy? Are not  
your Soules everlasting? will ye rather cast away  
your Soules than leave your Lulls? for when  
you must part, or else Heaven and your Soules will  
never meet. He that doth not leave his sins on  
this side the Grave by Repentance, shall find his  
sins meet him on the other side the Grave to  
condemn him. If you live in your sins, ye shall  
dye in your sins: yea, dye everlastingly for your  
sins. Sinners, I beseech you consider, are you  
fit to dye, are you fit to live in another world?  
are you prepared for Heaven? If not, let me tell  
you, you are fit for nothing but hell, and hell is  
prepared for you. Sinners, what do you do?  
What

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What do you mean to do? are you yet asleep? What a harden'd will he have in these last days? what preparations do men make for Heaven? are not they that were filthy, filthy when they were men, that they are still: though it is every day tumbling men into their graves, yet no man mends his pace for Heaven. You hear all, but can you hear all this? Let me give you two or three properties of a man fitted for Hell, and I beseech you try and examine your souls by them.

The first property of a man fitted for Hell, is Abduracation; a stone you know is fitted to sink; and it is its property to fall downward; so hardness makes sinkings. The way to Hell is from burning to burning, from a seared Conscience to a damned Soul.

A second property of a man fitted for Hell, is alienation; estrangedness to God speaks a way to Hell, and it is a sign the Soul is fitted for utter darkness. There are but two steps to death, first the sinner saith, he will have no fellowship with God; and secondly, he will have no fellowship with him: now the sinner is judged, now fit for Hell, then judgment, the Execution is only wanting; and the Devil is not usually backward to perform his office: the sinner is upon the Gallows, as it were, he wants but turning off, unless Christ steps in with a Reprieve, that soul is utterly lost.

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A third property of a man fitted for Hell, is  
Prophecies: Prophecies is the badge of a  
curst person: wickedness in this life speaks  
of a curst soul. You may know what Coun-  
try-men are by their language: By their fruits  
you shall know them. When mens words  
are the language of Hell, what need  
any further enquiry what Country-men, or to  
what place they belong; you may read Hell in  
their very faces. The tree is known by his fruit,  
our Saviour Mat. 20. Mens lives fore-  
tell what their ends are like to be: as the tree  
tells, so it lives: as sinners live, so they usually  
die: every mans life lively bespeaks what they  
shall be, and what they shall be hereafter, if men  
go on in the broad way of Sin, you know  
where their Journeys end will be; Broad is the  
way that leadeth to destruction, Mat. 7. 13. I  
know not what lives you live, but to be sure you  
may either spell Hell or Heaven in them. If  
you would know the frame of your Souls, then  
view your lives; your Souls breath out them-  
selves either into the bosome of God or the De-  
vil; and into whose bo'some you breath out your  
souls here in this life, into that bosom you will  
certainly breath them out in death. Fitting  
Grace for Heaven you see is no trifle, your eter-  
nal estate depends on it. Sinners, why do you  
put off this work as a trifle, and why do you put  
it off till death? I dare say that men would ne-  
ver

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he be holy if he could help it, that will not  
be holy till he dye; he would never have to do  
Christ, if he could avoid it, that will not be  
acquainted with him before he is ready to leave  
this world; when Death is sitting the Lion  
hell, then, and never till then to be looking  
heaven. Ah Lord, that ever those men  
have precious and immortal Souls to  
themselves! they that look not after Heaven  
they come to their death-beds, are usually  
in the r folly; they are then either surp  
with infirmities of body, and so disabled  
perform so great a work; or else surp  
their souls, and so afflicted and indisposed  
either they have no strength, or no heart to  
and so dye in their sins, and perish eternally.  
Wicked men would never leave sinning, if  
did not cease living: and that is one reason  
justify the infiniteness or everlastingness of  
punishment of wicked men in Hell. The dam  
in hell are under caseless and endless sufferings  
because they would have sinned alwayes, if  
had lived alwayes: wicked men would have  
end of their lives here, they would live for  
that they might sin for ever: therefore the  
giveth them a life, not such a one as they wo  
have, but such a one as they deserve to ha  
which is indeed a death for ever: wicked  
shall dye eternally for Sin, because they  
have lived eternally in Sin.

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not. In the third place I beseech you note from  
do whence, what a blessed thing it is to be a Child  
of God: If it is so, that there are Mansions of  
glory for believers in heaven hereafter, then  
only believers are the only happy men and wo-  
men in the world. And were it not for the  
promises of heaven, the condition of God's Chil-  
dren might be sad enough. If in this life only  
we had hope, we were of all men most misera-  
bly off, 1 Cor. 15. 19. But the hopes of Gods Chil-  
dren are in the life to come; therefore they are  
of all men most blessed. The happiness of a  
Child of God, is not in what he enjoys here  
on earth, but in what he shall enjoy hereafter in  
eternity. The best things of a Child of God are  
unseen things: Whilst we look not (saith the  
Apostle) at the things which are seen, but at the  
things which are not seen; for the things which  
are seen are temporal, but the things which are  
not seen are eternal, 2 Cor. 4. 18. And in 1 Pet. 1.  
3, 4. Blessed be the God and Father of our Lord  
Jesus Christ, which according to his abundant  
mercy hath begotten us again to a lively hope,  
by the resurrection of Jesus Christ from the dead:  
To an inheritance uncorruptable, & undefiled,  
that fadeth not away, reserved in heaven for you  
who are kept by the power of God through  
faith unto salvation. The Apostle here excellent-  
ly sets forth the condition of a child of God, and  
that in several regards. First, They are be-  
gotten

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gotten again, by Christ, to an Inheritance; possibly they may lose all here below for his sake; but yet here is the comfort of a Christ. God, he is heir to a great Estate in the World: there is an Inheritance for him, that a sure one, in six Regards: First, it is not a Corruptible, but an Incorruptible. Secondly, it's an undefiled one: And Thirdly, it's a lasting, yea, an everlasting one, it lasts not away: Fourthly, it's reserved for them, when they come to Age. Gods Children, in this World, are not at full Age, therefore they are not capable of enjoying so great a happiness, which God will hereafter bestow upon them. Fifthly, it's reserved for them in a safe place: many men leave great Estates here for their children, which they are cheated of; but the Inheritance of Gods children is reserved by God for them in Heaven, where neither moth nor rust corrupts, neither Thieves steal away. And lastly, as the Inheritance is reserved for the Children of God, so the people of God are preserved for their Inheritance. Heaven is reserved for them, and they are preserved for Heaven; they are kept by the mighty power of God through faith unto salvation.

Fourthly, are there such mansions of Glory reserved for Believers hereafter? then, I beseech you, try and examine your own Souls, whether you are in the faith; and let me exhort you, in

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name of Christ, seriously to set about the  
work of salvation. You see what great and  
glorious things there are laid up in store for  
Gods Children hereafter, then I beseech you  
to labour to get an interest in Christ here, that so  
you may partake of these glorious Mansions  
hereafter. How greatly would the considera-  
tion of those things draw out our hearts, in  
longings and pantings after God? When shall  
I come & appear before God, saith David, Psal.  
42. 1. As the hart panteth after the water-  
brooks, so panteth my soul after thee. O God :  
my soul thirsteth for God, for the living God,  
when shall I come and appear before God? And  
David had such longings after the enjoyment  
of God in his Ordinances here, what desires  
ought we to have after the full enjoyment  
of God himself in glory hereafter: are there such  
mansions of glory to be had hereafter: what man-  
ner of persons ought we to be then in all manner  
of godliness?

And then lastly, If there be such Mansions  
of glory, then let me exhort you all, even now in  
this your day, to set your hearts at work in  
seeking after those great things of Eternity.  
Let every soul of you thus reason with your  
selves: Are there such glorious things hereaf-  
ter, as I am I the man or woman that shall en-  
joy them? I remember a Rooy of the Gauls, who  
having once tasted the sweet Wine of Italy,

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presently enquired after the Country, and  
never rested till they had gotten it. I have  
given you (as it were) a fore-taste of that  
 heavenly Wine which Believers shall drink  
after in glory; now, if you find any sweetness  
in it, let not your heart be at rest till you  
come to the Country it self, where are reserved  
those sweet pleasures, and that for ever.  
A Martyr suffering death, one asked him  
the cause why he suffered; saith he in the words of  
the Apostle, Eye hath not seen, ear hath not heard,  
neither hath it entered into the heart of man  
to conceive the things that God hath prepared  
for them that love him. The naming of  
this was wrought so effectually upon the mans heart  
that he immediately became a Christian, and  
after suffered Martyrdom for Christs sake.  
I have not only one, but very many Scriptures  
opened to you, I beseech you let not all be  
in vain. Aske read in Mark 10. 17. how the  
man came running to Christ, saying, Good  
Master what shall I do to inherit eternal life?  
that you, even you that hear me this day,  
may now also come running unto Christ, saying,  
shall we do so partake of those glorious things  
here revealed? Methinks those things should  
greatly encourage you all, old and young,  
and poor, now to get an interest in Christ.  
You that are poor, and have but little in  
this world, consider there are as great things

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the world to come for you, as for others. The poorest Beggar shall have as great a portion in the world to come, as the greatest Prince. Nothing in this world can satisfie a Child of God: the glory of the world is but the portion of a Reprobate; and will a Reprobate's Portion serve you? will a Dogs Portion satisfie you? I account all things in the world (saith the Apostle) but as dung, Phil. 3. 4. There are other things to be sought after: see what our Saviour saith, Mat. 6. 33. Seek ye first the Kingdom of heaven and the righteousness thereof: let that be your first endeavour. Strive to enter in at the strait gate; though the passage be never so strait, yet if it be the way to glory, strive to enter in therat. Consider God hath given you Faculties capable of such glorious things as those are; God might have made you brute beasts, and then there had been an end of you; But God hath made you creatures capable of the highest Excellency, and therefore being of such a Nature, it highly concerns you to seek after such things as may give satisfaction to your Souls. Men live as if they were capable of nothing else but meat, and drink, and clothes: as if there were no higher things which concern our Souls hereafter. The heathens could believe that man was created for greater things than these here below: and if we who have such great and glorious things revealed to us in the

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Gospel, shall we neglect the looking after them? how just shall our condemnation be? For how shall we escape if we neglect so great salvation? Heb. 2. 3.

I come now to the second point, and it was this; That Christs Ascension was to prepare a place for Believers: I go to prepare place for you. As Christ came down from Heaven to dye for sinners, so Christ ascended up to Heaven, that believing sinners might live with him hereafter. Had not Christ ascended to Heaven, he had not finished the work of Redemption: and indeed the great support of Child of God lies in this consideration; It is Christ that dyed, yea, rather that is risen again, & now sits at the right hand of God, making intercession for us, Rom. 8. 34. Father I will (saith Christ, John 17. 21.) that those whom thou hast given me, may be with me where I am. If Christ be not risen, saith the Apostle, then is our preaching vain, and our faith in vain, and we are yet in our sins. But as sure as Christ dyed, so the Apostles prove in 1 Cor. 15. that he rose again and ascended up into heaven. That's an excellent Scripture, Rom. 4. 25. He was delivered for our offences, and raised again for our justification. Our blessed Saviour first appearing to Mary Magdalen, after his Resurrection, only sends her to his Disciples with the joyful news of his Ascension. John 20. 17. Go

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my brethren, & say unto them, I ascend to my Father and your Father, to my God, and your God. O how joyful is the consideration of Christs Ascension to a Child of God! Now may a Child of God say he hath a friend in the Court; and a friend in the Court we use to say is better than a penny in the Purse. Every Believer hath Christ for his friend in the Court of Heaven, and that is more worth to them than thousands of Gold and Silver. Christ is in Heaven pleading the cause for Believers. If any man sin (saith the Apostle, 1 John 2.2) we have an Advocate with the Father, Jesus Christ the righteous. And as it is good for Believers that Jesus Christ is in Heaven pleading their cause with God, so it is good for them that he is there presenting and performing all their Prayers to God the Father. Whatsoever it is that we want, or that may do us good, Christ is ready to beg for us of his Father: Father, saith Christ, these are my friends, and for them I have shed my blood, therefore, O Father, I will that they may be with me, to behold my glory: That is an excellent Scripture, Heb. 7. 25. Wherefore he is able also to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them.

Is it so then, that Christs Ascension was to prepare a place for Believers; then this should encourage Believers to be willing to do or suffer

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for any thing here for Christ. What was that made the Saints suffer so joyfully Christ? was it not this, the assurance of glory in Christ in them? What was it that kept up Job's spirit so patiently under all his sufferings? I know (saith he) though worms devour my body, yet my redeemer liveth, & I shall see him with these eyes. We know (saith the Apostle, 2 Cor. 5. 1.) if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. The assurance of heaven will make us willing to do or suffer any thing for Christ: there is that in heaven that will abundantly recompence and make good all our losses on Earth. O Christians, I beseech you consider you can neither do too much nor suffer too much for the getting of heaven. The Apostles were as great sufferers for the Kingdom of Heaven as ever any were, and yet what account did they make of it: We reckon (say they) that the sufferings of this present world, are not worthy to be compared with the glory that shall be revealed in us, Rom. 8. 18. If we suffer with Christ, we shall also reign with Christ, 2 Tim. 2. 12.

A third point I noted was this, That Christ will come again, and receive Believers to himself: The point is clear from the words themselves, I will come again and receive you. But a little to illustrate the point, I shall

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labour to shew you from Scripture, that it is so. And secondly how it is so. First, that it is so, that Christ will come again, see that positive Scripture in Acts 1. 10. And while they looked stedfastly into heaven, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Here is the point you are confirmed by the Scripture, and that by the mouth of Angels: as sure as Christ is gone to Heaven and as sure as he now sitteth at Gods right hand in Heaven, so sure he will come again at the last day, and receive Believers to himself. And then how Christ will come; he shall come in power and great glory. Matth. 25. 30. And secondly, he will come suddenly, even as a thief in the night. First, he shall come in power, irresistible power, against sinners. I beseech you sinners consider, you will not be able to stand when he appears, for as he is all powerful in himself, so will he come attended with an innumerable company of glorious Saints and Angels. Behold (saith Jude) the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all, 1 Thess. 1. 7, 8, 9. The Lord Jesus shall be revealed from heaven with mighty Angel in flaming fire, taking vengeance on them that know

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not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Though he be long-suffering towards sinners, yet he will not alwayes suffer sinners to go unpunished. The Son of man shall come with glory, & all the holy Angels with him, Mat. 25. 31. & secondly, he shall come suddenly and swiftly: swiftly, even as the Lightning, and suddenly, as a thief in the night, 1 Pet. 3. Those scoffers that mocked & scoffed at the Doctrine of Christ's coming to judgment; but saith the Apostle in the verse, Tho' the Lord be long-suffering, yet he will not slack concerning his promise, but the day of the Lord will come as a thief in the night. Tho' sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to sinners in two respects: sudden in regard of their expectation: he will come before they look for him; and sudden, in regard of their unpreparedness; Christ will come to sinners before they are ready for him, they will then to seek for Oyl in their Lamps. Christ (as one saith) though he hath leaden feet, yet he hath iron hands, though God be long ere he does strike, yet when he does strike, he will be sure to strike home. Yet a little while, and he that shall come will come, and will not tarry.

Now, the use which I shall make of the

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...point, shall be only this: Will Christ come  
ever again and receive Beliebers? then let me ex-  
hort you all to believe in the Lord Jesus Christ:  
Would you be received by Christ in glory? then  
will he teach you labour to receive Christ into  
your Souls by believing. If Christ do not live  
in you by faith here, you shall never live with  
Christ in Glory hereafter. It is unbelief that is  
ever the soul-damning sin. He that believeth not is  
thine condemned already, *John 3. 18.* He that believeth  
shall be saved, but he that believeth not,  
shall be damned, *Mark 16. 16.* He that believeth  
in the Son, hath everlasting life, but he that be-  
lieveth not the Son, shall not see life, but the  
wrath of God abideth on him, *John 3. 36.*

Another use which I might make of this point  
might be this, to comfort & encourage the pro-  
ple of God in all their sufferings and losses. Art  
thou in poverty? doth the world crown on thee?  
are thy afflictions and losses many and great?  
let not your hearts be troubled, Christ is gone  
to prepare a place for you, and Christ will come  
again and receive you. Therefore be not dis-  
couraged, what though you meet with many  
rubs and stops in your way, yet you may be  
sure to get to Glory at the last. Consider, that  
through many tribulations we must enter into  
the Kingdom of Heaven.

The fourth and last observation which I ob-  
served, was this, that these mansions of Glory  
prepa-

### Christs last Sermon.

Prepared by Christ for Beliebers in heaben, abundantly recompence and make good the losses and the crosses which beliebers here meet with in the world Let not your hearts be troubled, in my Fathers house are many mansions. Sell all (saith our Saviour) and follow me and thou shalt have treasure in Heaven.

For farther prosecution of this useful point I shall proceed to handle it first doctrinally, and then applicatorily: And for the doctrinal part I shall endeavour to shew you first what those mansions of glory are, which are laid up for beliebers: and secondly what those losses and crosses which Beliebers may here meet withal; and then lastly, how those mansions of glory may good the losses and crosses which beliebers meet with in the world. And to begin with the first, what those mansions of glory are, which are laid up for beliebers in Heaven; and all that can be said of this, will be but as it were the lighting of a Candle to the Sun: for it comes infinitely short of the skill either of men or Angels, to express, as the Apostle saith, Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, 1 Cor. 3. 9. The glory of the glorious Saints in heaben is so exceeding glorious, that it is not possible for all the tongues of men or Angels to express it. But by the way to give you some

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### Christ's last Sermon.

Examples of this most excellent glory, consider a little these following particulars.

First, in Heaven we shall have the everlasting presence of God himself; there we shall see God as he is, not by faith, but by sight clearly and fully. I shall see him (saith holy Job) with these eyes. Now we see as it were through a Glass, darkly, but there we shall see God face to face. We shall see him as we are seen. Then and there we shall be ever with the Lord, as the Apostle hath it, 1 Thes. 4. 17. We shall enjoy God in heaven freely and truly, without let or interruption: though the Saints may possibly meet with many and great impediments & hindrances in the way unto heaven, yet in heaven there shall be nothing to hinder or interrupt the joy. It is possible, that a Child of God may have his skin pull'd over his ears, as some of the Apostles had in their way unto heaven, yet being gotten into heaven, nothing shall molest or trouble them at all. What an unspeakable inconceivable comfort will it be, Christians, to have and enjoy the presence of that God, who is all, and hath all, and will be everlastingly all in all to his people for ever: whom having not seen (saith the Apostle) we desire to love, in whom believing, we rejoyce with joy unspeakable and full of Glory. And if the light of Gods presence by faith be so glorious, what then will be the full fruition and enjoyment

### Christs last Sermon.

ment of God himself be : O! unspeakable and full of glory.

A second thing which I would speak to, and indeed I must but speak to it, is the perfection of State that shall be enjoyed in heaven. O Christians, when ye come to heaven, then ye come to full age in heaven, the spirits of just men shall be made perfect, and the Bodies of Saints shall be made glorious, even like the glorious body of Christ. There we shall do the will of God perfectly; in Heaven there is no sin, nor temptation to sin, not so much as a vain thought or an idle word; and as there is no sin, so there is no Satan. There shall be no more need of Sermons, nor Sacrament, nor Prayers, but the whole work of the Saints in heaven, will be singing Praises and Hallelujahs to God for ever and ever.

Thirdly, in Heaven there is fulness of joy. Rivers of pleasure at Gods right hand, and that for evermore. Psalm 16. 11. And those rivers of pleasures shall flow in and from the presence of God himself, as the Fountain of all those joys which have infiniteness and eternity in them, without the least dram of sorrow. for God shall then wipe away all tears from our eyes, and there shall be no more sorrow. Rev. 21. 4. The rivers of the Saints joy in heaven, as they are without banks, so they are without bottom, our masters joy will then be so great.

## Christs last Sermon.

That we his servants shall not be able to contain  
: there is nothing in Heaven but what is  
matter of joy, our Fathers House, our inhe-  
ritance, our Kingdom, our Crown and Glory,  
our sight of Gods face. That is an excellent  
speech of David, Thou shalt make me (saith he)  
full of joy with thy countenance. Heaven is a  
boundless, yea, a bottomless Ocean of joy and  
happiness, the society of blessed Angels, and  
glorified Saints: in a word, the joys of Hea-  
ven far exceed all the joys that can be thought  
on upon Earth: not only the joy of Mar-  
riage, and the joy of Harvest, but also the joy  
of Smith, and the joy of ordinances, which are  
all swallowed up by this great Ocean of joy,  
nothing can disturb or diminish the joys of the  
Saints in Heaven.

Fourthly, As there is fulness of joy in Hea-  
ven, so there is excellency of glory: perfection  
of glory shall be the Saints Robes: In Heaven  
they shall shine as the stars for ever & ever, Dan.  
12. 3. In the one and twentieth of the Revelati-  
ons, Saint John speaking of the new Jerusalem,  
doth exactly describe the glory thereof; It is a  
City whose walls are Jasper, & the streets pure  
Gold, clear as Crystal, whose foundations are of  
precious stones, and the gates thereof as Pearls.  
And if this new Jerusalem, the Touch of God  
here below, be so glorious, how exceeding glory-  
ous then is that heavenly Jerusalem, which is  
above,

### Christ's last Sermon.

above. Heaven, as one saith, is the Palace of the King of Glory, the Presence-Chamber of the great God, whose presence is it that makes Heaven to be Heaven: there indeed would be no Heaven, if God himself were not there. In Heaven God makes his Glory to be felt, both to Saints and Angels: thence it is called a Throne of Glory, an eternal weighty Glory; Glory shall then and there cover Saints all over, from top to toe, both within and without: their Souls shall there be glorious in knowledge, wisdom & understanding, and their bodies shall be made like the glorious body of Christ: the Bodies of the Saints in Heaven shall be freed from all necessities of Nature, as Food, and Raiment, sleep, and the like. In Heaven there shall be no need of these things.

Secondly, in Heaven the bodies of the Saints shall be freed from all natural infirmities and deformities: sickness, diseases, pains, or the like bodily infirmities; there shall be no Cripple, no blind, nor diseased ones in Heaven. Heaven is a healthy Country, there is no sickness nor death, no poverty nor disgrace in Heaven: our Bodies shall be clothed in Heaven with life and immortality by Christ. Christ will there change our vile bodies, and make them like his glorious body, Phil. 3. When Moses face shined when he beheld but

### Christ's last Sermon.

glory of God's out-side; did Stephen's face shine with Angels splendor and brightness; how gloriously then shall the glorious bodies of the Saints shine when they shall stand before the Lord of Glory! the Saints then shall be as the Psalmist expresses it, All glorious within, their Clothing shall be all of wrought gold. The glory which Gods people shall see and enjoy in Heaven, will infinitely oblige them to spend eternity there. Take a little view, a fore-taste as it were of the Saints glory in Heaven. First, it is a great, and exceeding, excessive, and eternal weight of glory, as St. Paul expresses it, 2 Cor. 4. 17. The glory of Heaven is the glory of glories, joy unfreakable, and full of glory, unutterable, and unconceivable; therefore it is called Glory to be revealed, Rom. 8. 18. We see a little the greatness of this heavenly glory in these two things; first, the vessels that take it; secondly, the resemblance that sets it forth. The vessels that take in this glory, are the souls and bodies of Saints, whom the Apostle calls, Vessels of Mercy prepared unto glory: first, for the soul here in this life, the whole world is not able to fill or satisfy one soul. The soul is capable of more than the whole world is able to give it, but the glory of Heaven that will fill all the Souls of the all Saints with full. We read of some Saints that they lived their full days; they had as it were

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Christs last Sermon.

their Belly full of this life, but in the life to come all the Saints shall be fill'd full of glory. Secondly, for the Bodies of Saints, though they are Vessels of less quantity than the world, yet the world is not able to fill or satisfy the Body to the full, as to instance in the Eye, the Ear, those little members of our body. We use to say of some, that their eye is bigger than their Belly; the little Eye at one glance take into it more than half the World: and the abundance of noise and sound will the Ear receive at once? The Eye is not satisfied (as a Wise man saith, Eccl. 1. 8.) with seeing, the Ear with hearing. Those little Members of our body either are clogged or tired out before they can be filled or satisfied with those things, but not only the Souls, but even the Bodies of the Saints in Heaven shall be filled top-full with glory, from the crown of their heads to the soles of their feet. In Heaven, the everlasting doors of our Souls shall always stand wide open to receive the glory of Christ in the beams thereof, and then shall Christ the King of glory come and dwell with them forever.

Secondly, the greatness of the Saints glory in Heaven may further appear by the resemblances that set it forth: first, the glory of Angels upon their Coronation day, that greatly set forth and illustrates the greatness of the Saints glory in Heaven: for in Heaven the Saints

## Christs last Sermon.

shall all be Crowned Kings, and shall reigne  
as Kings for ever in glory : they shall inher-  
it the Kingdom (as our Saviour saith, Mat.  
19.14) prepared for them from the foundation  
of the world.

The glory of the stars, that also resembles  
the glory of the Saints in heaven, One star dif-  
fereth from another in glory, 1 Cor. 15. 41. But  
the very bodies of the Saints in heaven shall  
have all the glory of all the stars ; yea, the  
very glory of the Sun it self, which out-shines  
all the glory of the stars. See what our Saviour  
saith, Mat. 13. 23. Then shall the righteous shine  
as the Sun, in the Kingdom of their father.

The glory of the glorious Angels, that is  
another resemblance of the Saints in glory;  
the glory of the Angels is that far exceeds all  
the glory of the stars, yea, & all the Kings, and  
Monarchs of the world, but the Saints in hea-  
ven shall be like unto the very Angels, Mat. 27.  
28. Or as St. Luke hath it, Luke 20. 6. Equal  
to the Angels in glory.

The glory of Christ himself, who is Lord  
of glory, that resembles and sets forth the glory  
of the saints: when Christ comes to be glorified  
with his saints at the last day, then shall the saints  
shine with Christ in glory. Christ is the glory  
of the saints here, & Christ will be the glory of  
the saints hereafter. Christ will then put his  
glory upon them, and they shall shine with the  
glory

Christs last Sermon.

glory thereof. Then they shall be like him, as John saith, John 3. 2. For we shall see him as he is. Then the bodies of the Saints which lie slain in the Dust, shall arise & put on beautiful garments, even the robes of glory. Christ shall then change their vile bodies, & make them like to his glorious body: the saints shall be conformed to Christ in glory. Is not then the glory of the saints in heaven exceeding great? You see it is King-like, a Star-like, a Sun-like, an Angel-like, yea a Christ-like glory.

Secondly, The glory of heaven is solid, substantial & weighty, in 2 Cor. 4. 17. the Apostle calls it, an exceeding eternal weight of glory. It's like to precious things, as gold & crowns: the more weighty they are, the more worth in them: hence the original word signifies weight and glory. Whereas on the contrary worldly glory that's light and frothy, hath no substance or reality in them: they are but shadows that appear, and then vanish away in a fashion, as the Apostle calls it, 1 Cor. 7. 31. it passeth away: it is like a picture that hath shape and colour, but no life, a mere fantastical sound, and no more.

Thirdly, heavenly glory that is permanent and durable, it is lasting, yea, an everlasting glory, it's perpetual, it shall never fade or decay, but worldly honor & glory, that's transitory, inconstant, perishing, and passing away.

### Christ's last Sermon.

like a feather in the air, it's only seen, & then blown away with the wind, 1 Pet. 2, 4. All the glory of man is as the flower of the grass: in the morning it flourisheth, but in the evening it is cut down and withered.

Fourthly, The glory of heaven is satisfying and contenting: they that enjoy it shall desire no more; but for worldly glory, they that have all of it, still desire more; but the Saints in heaven shall have as much glory as they can hold, yea, more than their hearts can wish or desire. All the saints in heaven shall say, We are rich and are full, we have all and abound, 1. In heaven there is plenty of wealth, peace, and safety, rest and reward: plenty of wealth without want. The treasures of heaven cannot be corrupted; there is no moth nor rust, nor thieves to steal them away. Heavenly treasures can never fail, they are like the Talmud, they encrease upon the Saints: they are bags that wax not old, unsearchable riches, Eph. 3. The gold of glory can never be told or sum'd up. Secondly, in heaven there is plenty of peace without trouble, safety without danger, triumph without war: There all our Enemies shall cease, our bodily Enemies shall there be reconciled unto us, and the Enemies of our soul shall all be cast into the lake of fire and brimstone. In heaven there is no bloody Can to kill a righteous Abel, no luxurious Sod-

## Christs last Sermon.

domites to be a righteous Lot : no Ishmael to  
 scold : no Shimei to curse : no Esau to trample  
 no Rebekah to rail : no Herod to persecute the  
 people of God : no Judas to betray a Saviour.  
 In heaven there's peace, not for term of years  
 but for ever and ever. Thirdly, in heaven  
 there's plenty of rest without weariness, there  
 is no work to do, but what is pure delight, the  
 only work of the Saints in glory, will be  
 sing Praises and Hallelujahs to God for ever  
 and ever, Heaven will be a place of rest for  
 rest of the weary. There remaineth a rest to  
 the people of God, Heb. 4. 9. 'Tis possible it  
 may be tited as it were here with doing the will  
 of God, or wearied with suffering persecution  
 for the sake of Christ, but there remaineth a rest  
 for them hereafter. O what a sweet repose  
 is this ! Art thou troubled & troubled here  
 thou shalt have a rest hereafter. Blessed are  
 they which dye in the Lord, to saith the Lord  
 they rest from their labours, & their works  
 follow them, Rev. 14. 13. Fourthly, in heaven  
 there is plenty of reward: do you here suffer  
 for righteausness sake? great is our reward in hea-  
 ven, saith our Saviour, Mat. 5. 10. Do you die  
 for Christ here? you shall live with Christ  
 hereafter in glory. The light afflictions of a  
 here, will work for him an exceeding & eternal  
 weight of glory hereafter. Upon this account  
 our blessed Saviour calls on us to rejoice

# Christ's Last Sermon

our sufferings; Mat. 5. 12. Rejoice, saith he, and be exceeding glad, for great is your reward in heaven: for so suffer ye for God. we suffer for the Kingdom of God, and upon that score the sufferings are said to be counted worthy of the Kingdom of God. 2 Thes. 1. 4. The sufferings of this life are not worthy to be compared with the glory that shall be in the life to come. Do ye labour hard here for God & his cause? do you spend & are you spent in his service? perhaps you may be but poorly requited by men, but heauen is broken for a large recompence of everlasting glory. As is said of Moses, Heb. 11. chose he those rather to suffer afflictions with the people of God, than to enjoy the pleasures (the seeming pleasures) of sin for a season, for indeed they are but seeming pleasures, which continue but for a season, and counsell the reproach of Christ greater riches than all the honours of Egypt; for (saith the Apostle) he had respect to the recompence of reward. Moses would see glory to come through all the sufferings of this life: heauen is our great Lord & Fathers joy, where all his faithful servants shall be received and rewarded for all eternity. Worthily, in heauen there is good company blessed society, God & Christ, and the holy Spirit millions of millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Father, yea to their fathers and

E. would a' Nigh to laste shoud friends

### Christ's Last Sermon.

friends, who are gone to heaven before thee. And is it not a happiness to think you to be among your friends? do you not think the well spent here, which you spend in the company and embracement of your friends, whose love and laboure is altogether unchangeable: you may be taken from them, they from you in a moment. O but your friends in heaven they are immortal, and their love unchangeable, they and you shall there live for ever, and enjoy one another, and joyce one with another for ever; but your friends on earth must dye, they must leave you. But your joy in heaven no man shall take from you. In heaven there is God your Father, Christ your head, and husband, and Father is there even in his humane nature, wherein he suffer'd death on the Crosse for you; and your Comforter, God the holy Spirit is there, and all your friends. How mightily do children long to go home to their fathers house; do we to her husband; so earnestly should our hearts desire to go to heaven, our Fathers house, Christ our head and husband, where there is good company only, and that to all eternitie. And then lastly, The glory of heaven is constant and permanent: in heaven all is last and sure, all things continue there fixed and immovable. Heaven is an inheritance given upon the Saints for ever, and sealed unto us by the broad Seal of Christ's blood.

### Christ's Last Sermon.

I haue shewed you in part what those Mansions of glory are, which the Spirits will enjoy hereafter: I come now, and I must be brief, having a little toucht on it already, to shew you what those losses and crosses are, which Believers may meet withal here below: and first for the losses which you may meet withal in the world. What are they, poor trifles, a few pleasures as it were, a litle earthly treasure it may be. Such as is not considerable: See a litle what those worldly enjoyments are, which possibly thou mayest lose for Christs sake: First, thou loest nothing for Christ here, but what is vanity and emptinesse, broken Cisterns that can hold no water. For as one saith well, A world full of honours or pleasures cannot satisfie one soul with any solid comfort. Thou mayst as well fill thy chest with Gold, as thy heart with Gold. There is not that in the creature, which men look for, experience tells us a man may at once have a house full of gold, and yet a heart full of sorrow: they that enjoy the most of the world cannot say they have enough, therefore the loss of it is not considerable, not to be compared with the Gain of Heaven. Secondly, there is nothing thou loest for Heaven, but what is the portion of the wicked, worldly comforts are wicked mens portions, yea, and it is all the portion that ever they shall have, either here or hereafter. So remember saith Abraham to Di-

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ves, bring in hell that thou in thy life time re-  
vedst thy good things. They that have their  
hen in this world, shall have nothing of Hea-  
in the world to come. Thirdly, thou can-  
lose nothing for Christ, that can be profitable  
thee: All the outward good things of this  
cannot sanctifie, nor purchase one dram of  
ing Grace for thee: they may prove snares  
ther, or be occasions of sins to you; or draw  
from Christ, as they did the young man in  
Gospel, but they will never drive you to Christ  
and commonly they that have most of gold, have  
least of grace, or rather no grace at all. As  
as they cannot sanctify you, so they cannot save  
you: they can neither shelter you from the  
judgements of God here, or from the stroke of  
death; neither can they preserve you from Hell  
hereafter. Rich Dives went to Hell, when  
Lazarus was carried into Heaven; All these  
things cannot purchase Heaven; if the world  
would lend you their shoulders, they  
could not lift you up to Heaven. Fourthly  
there is nothing here below that is certain, all  
things under the Sun are mutable, sublimities  
enjoyments: more changeable than the clouds  
inconstant even as the wind, certain only  
uncertainties: And as they are uncertain, so  
they are corruptible and perishing, Christ  
calls them, Meat that perisheth, John 6. 27. We  
things which either moth or rust, may consume

## Christ's Last Sermon

thieves may steal away from you, or they may be destroyed by fire, which if you will not forsake you lose, yet you must leave them behind when you die. For we brought nothing into the world, and it is certain we shall carry nothing out of the world, 1 Tim. 6. 7.   
fifthly, outward enjoyments are often here troublesome, they bring many fears, many cares, much sorrow and vexation. There is a battle to get, and a care to keep. Riches, as the wise man saith. All is vanity, so it is very barren of spirit.   
Sixthly comforts they are like flowers, they have sharp prickles, as well as sweet smells. A man may have much bitterness in the least of comforts here, therefore do not think much to part with all things here below for Christ, for thou shalt be no loser by the bargain; thou shalt receive an hundred fold more in this life, and in the world to come eternal life, Mark, 10. 30.

I come now in the next place, in a word, to shew you what those crosses are which Believers do oftentimes undergo for the Kingdom of Heavens sake, and they are very small and insignificant also, in respect of the glory that followeth. The Apostles endured as much tribulation for the Kingdom of Heavens sake as possible could be, yet what did they think of it? We reckon (saith St. Paul) that the afflictions of this life are not worthy to be compared with the glory

### Christ's Last Sermon.

glory that shall be. For first, they are but  
our light afflictions. And as they are light,  
are but short; they are but for a moment:  
light afflictions, saith the Apostle, which is but  
a moment, worketh for us a far more exceeding  
and eternal weight of glory. Hence it is that  
Saints of old were so joyful in all their tri-  
bulations; hence they rejoyced that they were  
counted worthy to suffer for the name of Christ.

I should come now to shew you how it is  
that those mansions of glory in Heaven, will  
make good all our losses and crosses upon earth,  
this appears further for these reasons. For  
as you have heard already, the glory of the  
rified Saints in Heaven, is infinite and  
durable, and therefore must needs exceed and  
make good all their losses, which you have also  
seen are finite and uncertain, we use to ac-  
quire more of those things which are durable  
lasting, than of those which are of no cer-  
tainty. Secondly, the only, yea, all the treasure  
the Saints are laid up in Heaven, and  
need any care for losing a few trifles, so long  
as their treasure is safe? If a man lose a few  
things, yet if he have a safe treasury to go to,  
he can soon make good so small a loss. Believe  
the things you do enjoy here are but trifles,  
the things which you shall enjoy hereafter  
in Heaven, are no less than a treasure: a trea-  
sure, the store-house of God himself, in

## Christ's Last Sermon.

It hath been treasuring up for his Saints  
the foundation of the world. I might be  
a larger harp, but I must wind up all in a  
few lines of Exposition. Thus Christ saith,  
It is there, that those mansions of Glory  
are by Christ in Heaven, where he  
abundantly recompenses and makes good all  
labours and Crosses which Well-belovers meet  
in the world; then I beseech you let your  
hearts be on things above and not on things be-  
low. You see that we in happy times, we can-  
not be sure of anything is certain here. O then  
be sure of something hereafter. If  
we shall not keep the earthly Inheritance,  
how can we get an Inheritance in Heaven?  
I beseech you, for I must be brief, if there be such  
mansions in Heaven, then labour to  
keep your souls for Heaven. But hold, what  
is this may some say? I answer, that the  
well-beloved, wouldst thou prepare the self for  
Heaven, be fruitful then in well-doing, always  
working in the works of the Lord. Be sure to  
let work none, which God hath put into  
the world to do; growing in Grace is going to  
Heaven: and Grace here will make you fit and  
ready for Glory hereafter. And now I still say  
Wouldst thou prepare for Heaven, labour to  
keep your hearts then from all sin, by being  
content in the world, for as Heaven is a place  
of happiness, so it is a place of holiness, into  
which

## Christ's Last Sermon.

nothing that is unclean can enter  
only the pure in heart shall see God. Ma  
212. Would you prepare for Heaven, the  
your selves into your posture of readiness to  
the world, and to go to Heaven every day  
you may up and be gone when ever Death  
for you: so that when Death comes, you  
have nothing to do but sendy. Death will  
wait when he cometh. If ye are not fit to  
are not fit for Heaven: death will not carry  
soul to Heaven that is not ready when he  
If you are not ready to go when ever  
comes, let me tell you you are not able to do  
nothing more. You know of what sort  
may come or send his messenger Death for  
therefore he always ready for you. When  
Heaven is always ready for you. When  
Heaven is ready for you, they that had  
lowly grace in their hearts, they would  
the marriage, but for those that wanted  
dead men shot against them, and they were  
out from the Marriage Feast. They that  
Lambs without Del, profession without  
shall never enter into Heaven, so of all  
one. Would you prepare for Heaven, the  
your title in Heaven cleared and confirmed  
you: what man is there that having pur  
a great estate, so will he be so foolish as  
get a free title to what he hath purchased  
we are strangers and pilgrims as all our

## Christ's Last Sermon.

but heaven that's our home, our country,  
our home, our substance. O how  
then labour to make that sure to our  
souls, making made that sure, labour then  
next place to keep up your Evidences.  
Keep your Evidences for Heaven close,  
for Satan will endeavour to blot them.  
Keep them close, the Devil will get  
from you if he can; and if you lose your  
evidences, what have you to show for Heaven?  
Your writings be lost, how will you get your  
evidence? then what ever you do, get assurance  
of Heaven; for first assurance of Heaven  
take off your hearts from the world: assure  
your hearts of those things above, will make you willing  
to part with all things here below, comfort  
in all your tribulations, and beat up your  
souls under all discouragements, as it did David,  
Job, and Paul. Evidence for Heaven will  
warm at your hearts when natural heat be-  
gins; when you lie upon your death bed, they  
will be a sweet taste to your soul: when you  
feel no taste nor comfort in meats, drink, assur-  
ance of Heaven will comfort you: when all  
things fail you, assurance of Heaven will pre-  
pare you for all changes, it will fit you for your  
great change. Assurance of life everlasting will  
conquer the Grave for you, and vanquish Death  
over you: it will make you sing, yea, to triumph  
in the way to Heaven, over death and the grave.

They

## Christ's Last Sermon

They that have Heaven assured to them, more joy and gladness put into their souls, all the world besides: assurance of salvation ingage you to trust God for all things: evidence God to your souls: it will make you love and delight in him, fearful to offend, and to please him. Thirdly, assurance makes men suspicious of themselves: they that are assured that they shall stand, will be sure to take heed that they do not fall: that they that are saved will labour to work it out with godly fear. Fourthly, assurance makes the soul humble: the higher the soul is in assurance, the lower it will be in humility. But how shall we know that our assurance for Heaven is right? by these following rules.

1. Right assurance will make you more holy: every man that hath this hope purifies himself as God is pure. Right assurance for Heaven will ingage your souls to be holy in all manner of conversation. Having therefore these promises dearly beloved, cleanse your selves from filthiness both of flesh and spirit, 2 Cor. 6.
2. Right assurance will make the soul to persevere to the end. Receiving the end of your faith, the salvation of your souls. But how shall we get this assurance? 1. By having a godly sorrow for sin wrought in the soul. Christ will rest to none but to the weary. 2. Examining hearts and lives by comparing them with

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ord of God. 3. Assurance is obtained by a constant, and careful use of the Ordinances God, in joyning both the end and the means together; it will make you as careful to use the means, as confident to expect the end of your faith, the salvation of your souls. It doth not feed men with vain hopes that they shall escape Hell though they live in sin, and go on in the broad way that leads to destruction. They that would come to Heaven must be careful to use the means, and they must walk on in that strait and narrow way of Holiness and Righteousness, which only leads unto life and salvation.

And lastly, is it so then that Godliness is great gain, yea is the best gain: Hath God made thee godly; The lines are fallen to thee in a pleasant place, thou hast a goodly heritage, Psal. 16. 6. It is enough, thou hast all: though it may be thou hast but little in the world, yet thou hast a propriety in God: God is thine, thy portion is Christ, he is thy Jesus, thy all; labour then to be conformable to God, godliness is God-likeness. Hath God given you grace? God hath done more for you than if he had given you a 100 worlds. Are others rich, and art thou poor? Have others plenty of gold and silver, and hast thou little or none at all? Consider, hath not God given thee that which is infinitely better then all the Gold and Riches of the World? Faith, that is more precious than Gold that perishes. Wisdom that is better than Rubies: yea, all things that can be thought

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thought of are not comparable to grace. It  
be thy portion, glory will be thy portion: thou  
hast more cause of content, than if thou hadst  
world for thy portion without grace. Whether  
others be richer than thee, yet thou art better  
others. The righteous is more excellent  
his neighbour. Are others had in honour  
thou despised: let me tell thee, if thou hast  
boure of God, thou hast more honour than  
world can give. Are thy troubles greater  
thens; consider God seeth them good for thee:  
canst not tell how to be without them: It is  
for me (saith David) that I have been afflicted.  
They that have endured the most of affliction  
will be found to be the happiest people in  
world hereafter. For through them we enter  
glory. Through many tribulations we must  
enter into the Kingdom of Heaven. O Lord  
Kingdom; the Lord of his infinite mercy be  
all. Amen.



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